THE RESURRECTION OF JOHN LILBURNE,

Now a Prisoner in

Dover-Castle,

DECLARED

And manifested in these following Lines penned by himself, and now at his earnest desire published in print in these words.

London Printed for Giles Calvert, at the Black Spread Eagle, over the West-end of Paul's, 1656.

RESURRECTION

OF

JOHN LILBURNE,

TO

Dover-Castle.

And immediately on his following
Lines perused by him, he ordered
a discontinued Fire put
in print in both Towns.

THE RESURRECTION OF *John Lilburne*, &c.

HAving many and strong compulsions, from the measure of the light of the Lord now shining clearly within me, and raised up now to a good degree of life and power in my soul, to *make a publike declaration in print*, of my reall owning, and now living in, (in my prefent attained to measure) the *life and power of those divine and heavenly principles, professed by those spirituallized people called* Quakers; at my owning of which, all my old and familliar friends (in a manner) are so much troubled and offended with me for, and my great adversaries so jealous of the reall intensions of my heart within me, at my so doing, and by that measure of the Light of JESUS shining in my soul, I am now directed and guided to intitle it as aforesaid, and here at this place (as an introduction, before I come to the main thing of that which through the strength of God I have now to say) to insert here the copies of the very two first Letters, that ever I writ of note, after the great and glorious power of God had seized upon my soul; to let in the real beginnings of convincement into my soul, of my spiritual blindnes, deadnes and emptines, and by which I came to see a clear glimps of that spiritual fulnes that was, and really is, in the divine and heavenly declared principles of the aforesaid precious people: The first Letter being to my wife, take in these following words.

Dover-Castle the fourth day of the tenth moneth, 1655.
For my deer and loving wife Elizabeth Lilburn, *at her friend* George Wades (house) *a Cook, at the Sign of the* Sun *neer* Guild-Hall, *and* Lawrence Lanes *and in* London, *these with speed deliver.*

My dear heart,

WHat in a great measure my temper of spirit was before thy coming to me, I in its measure communicated unto thee, by the copy

of my letter to *Luke Howard*, which I have here incloſed thee at thy leiſure to peruſe: And what intemperedneſs my earthly ſpirit was in, at, and towards thee, at thy and my laſt meeting upon *Saturday*, the tenth of *November* laſt, I need not to repeat unto thee, being (I beleeve) it is freſh enough in thy own memory.

And the frame of my heart, after thy reconciliation and mine (ſo far as God hath given me the ſpirit of diſcerning, and ſearching it) I in no ſmall proportion in reallity diſcovered to thee.

And ſince my departure (upon *Wednesday* the 21. of *November* laſt) ſetting my ſelf ſeriouſly to a deep and weighty conſideration of that work that my ſoul longed for a new to be a travelling in; *And giving fulneſs of ſcope to that divine and heavenly voice of God ſpeaking plainly in my heart*, unto which I am truly able to ſet my ſeal to, that it is that ſpirit, or power of the Holy Ghoſt, or true Comforter, ſpoken of Joh. 16. 7, 8. *that convinceth, or reproveth the world, or the carnal, or firſt, or fallen nature in me, of ſin, and of righteouſneſs, and of judgement*, and is that eternal and everlaſting ſpirit of truth, that (imbraced and cloſed with) leads my ſoul by its divine and ſtrong power, or attractive drawings, ſtep by ſtep in its meaſure and degree into truth, and in my heavenly fathers good time, *I doubt not but it will eſtabliſh and build me up in truth*, Joh. 16. 13. and mould me into a real conformity in life and power (in real and ſubſtantial injoyment) *to the wayes of truth, of light, and life, be they never ſo difficult to the fleſh*, carnal man, or fallen, or firſt nature in me, or never ſo full of the croſs, or ſelf-denyall, or giving up my own reaſon, underſtanding, will, wiſdom, and affections, to be croſſed and crucified by the Will and Wiſdom of JESUS, *the annointed above meaſure of the Father, and to be guided or led on by him the living life, light, or power in all the ſons of men*, that have the greateſt degree, or leaſt of ſparks of divine or heavenly light, ſhining within their dark, (in their ſmall degree or meaſure) or inlightned, inlivened ſouls, in their larger degree or meaſure.

I have, ſince I ſee thee, read extraordinary much of thoſe two volumes which I ſhewed thee, containing both almoſt ſeventeen hundred pages, of the writings of thoſe preciouſeſt (though moſt contemptible) people, called *quakers*; *the truly beloved objects of my ſoul*. And this at preſent, (becauſe I rather now heartily deſire to live in the poſſeſſion, power, or life of truth in my ſoul, then in the bare profeſſion, notion, or talk of it) I ſhall, and can in ſincerity ſay to thee, *that my ſoul hath been amazed, and even confounded by them*; not as *Herod* by *John Baptiſt* preachings was, for fear of eternal wrath (or loſs of his Tetrarch-ſhip by, or) for his ſins, which to avoid made him reform, and amend many things, *Mark* 6. 20. but of real breakings, or ſhame of ſoul, that ſo glorious a Talent, as my Lord and Maſter (by the clear, lively, and powerfull breakings in of his divine and heavenly light into my heart) long, and many yeers ago beſtowed upon me, ſhould by me (*or my firſt, and carnal wiſdom*) be moſt ungratefully, and unfaithfully, like a lighted

candle

candle put under a bushel, or hid, or buried in the earth in the obscurity and darkness: Or, that my soul should by the will and wisdom of the first nature, ambitiously (*Adam*-like) eat more upon the tree of Knowledge of good and evill, and thereby covet to be esteemed something amongst the sons of men, (more then the Divine Wisdom would have me) with that measure or degree I had attained to; and therewith be with it (like the unbelieving Jews, the type in the flesh) or the first (or mean in its degree or measure, to what I ought to have thirsted after) out-goings of the divine and heavenly teaching, and instructing spirit, or voice of God in, or unto my soul, willing and content to sit down in the wilderness, or journeying way to *Canaan*; and not with precious *Joshua* and *Caleb* (the spiritual anti-types in that particular, or in another particular, the outward types, of the spiritual travelling anti-types, *the seed of God under the Gospel, into Gods spiritual rest in himself*) be willing, longing, and desirous, by faith in the strength of God, (reaching as the old Israelites after the flesh ought to have done, in his faithfull and powerfull promise of carrying me on) through all *difficulties, self-denyals, crosses, and hardships whatsoever*; to travell into the *spiritual Kingdom*; or *heavenly Land of Rest, that God in the naked injoyment of himself hath prepared for* (and at this very day I believe hath experimentally and really bestowed the clear injoyment of, upon many of) *his Ransomed ones, contemptibly and scornfully called* quakers.

I say unto thee, the real (and close applyed home unto my soul by the spirit and power of life from God, *that now aloud again speaks within me*) consideration of the premises, or that which is foregoing, and that people afar off, (*yea, ignorant idiots, fools and prophane* * *ones*) in comparison of my being so nigh at hand so many years ago, to the clear and full possession of the spiritual Land of *Canaan*, should enter into the glorious Kingdom of God, or that clearness of Rest, Peace and Union in, and with him, that now clearly to my spiritual understanding they injoy, and there bring forth the ripe fruits of spiritual old age in comparison of me, of Praises, Honor, and Glory to the Lamb: *and to the ancient of Dayes, that clearly sits upon the Throne in their hearts*, as having judged down, conquered, and overcome, within them, all their sinns or spiritual enemies, and caused them to triumph over them, as in his strength, divine and heavenly power, reigning and ruling as King and Lord over them.

O, I say unto thee again, the real sight (in its measure and degree) and spiritual consideration of these things, since I last see thee, for divers hours in several nights, one after another, *when my God denyed sleep unto my outward eyes, and caused my soul to be awake with himself*, and to be really exercised in an interchange of Divine conference, contemplation or parley with him, *hath even caused my soul to weep, sigh, and mourn within me before him*, and in his strength and almighty power to indent with him, and now in good earnest to ingage in my soul, or spiritual man, to be obedient to his heavenly and divine voyce, speaking,

* As is clearly proved by the Printed speeches of several of the prisoners in Northampton and Evesham Goals.

King clearly to me, that I should allow him (least I should now, by any longer resistance, totally quench his divine drawings, *through the dayes of my own* (or natural reason) *will, wit, wisdom, desires and affections*; with a real weanedness from worldly or fleshly honor, applause, glory, riches, or creature-fulness, yea, even to a final denial of father, kindred, friends, my sweet and dearly beloved (by me) babes, or thy own self, who wit, thy self, for many yeers by-past, I must avow it before the Almighty in sincerity and truth, hath been to me the greatest and dearest of all earthly delights and joyes.

And now therefore look about thee in good earnest, and see what thou hast got to thy self, as to the flesh, by thy eager desires, and strong indeavours to bring me back again into England; for the day of thy real, strong, and full temptation and triall, never came upon thee till now, if God give thee not by degrees the fulness and completness of spiritual and heavenly strength and ability to bear it and go through it. For my part I am now in reallity and truth, in the clearly, lively, or evident seeing of the wisdom, and loving hand of a tender and indeared eternal Father, in stripping me naked of all earthly and created excellencies, and taking my outward estate and profitable imployments, and all my worldly glory from me, and graciously, and supportingly leading me through the valley of *Baca*, *Psal.* 84. 6. or Tears, outward Dangers, and Death; for now almost four yeers together, and separating from me for a long time, that wonted delight that used to be betwixt thee (nay, old and real Idoll) and me; and at my coming to this place, clearly unrobeing me of all and every one of my old Friends, and familiar Acquaintance, that were any way fit, or able to do any thing for me, and thereby hedging up my way, that I must, whether I will or no, in (spite of my teeth, once again give eat to the serious and plain voice, call, or counsel of the Most High, speaking in, and unto my soul.

And so in much mercy and indeared loving kindness, as he didin my great straits in the Bishops time, provided and sent unto me a poor dispised (yet understanding) *Priscilla*, to instruct me in, or expound unto me the way of God more fully, or perfectly, (whom I am compell'd now to tell thee, I shall love and respect therefore, the longest day I live upon the earth, let her continue by whomsoever to be judged never so rigid or contemptible) so here at this place he hath also provided for me an *Aquila* (being a contemptible yet understanding, spiritually, knowing, & single hearted Shoomaker) to do the same now to my spirituals, & no small advantage, refreshment & benefit, by means of all which I am at present become dead to my former busling actings in the world, & now stand ready with the devout *Centurion*, or *Cornelius*, spoken of *Act.* 10. to hear and obey all things that the lively voice of God speaking in my soul shal require of me, upon the further manifestation of whose glorius presence, my heart with a watching fear and care desires to wait, & to walk faithfully, and tenderly, and humbly in that measure of Light already received; and out of the strength of indearedness of love, and tenderness

of

of affection; that hath long in times by-past stuck in my throat to thee and of late in much sincerity is renewed unto thee again. I have made the same eternal, wel-wishing of thy spiritual happines, as I do my own, ordered Giles Calvert to send unto thee several of those printed pieces of the quakers, that in the serious reading of which have been most convincing & instructive unto my soul; amongst which I have judged in the first place James Naylor (that strong, or tall man in Christ) his *Something in answer unto* (thy and my indeared friend) John Jackson (that tall Cedar in great profession of Religion) his book called, Strength in weakness, (which book the last Post received from thee) in the reading of which pieces of *James Naylors*, I must set my seal to it, that these goe along in the breathings out of it a great deal of the quickning life & power of the spirit of God, and unto it are annexed several pieces of that precious and divine soul, *William Dewsbury*, the Lords now, or late glorious prisoner, in *Northampton common goal*, (to whose precious and heavenly spirit, although I never see his face, mine indearedness of love is glued unto) whose book is called, *The discovery of the great enmity of the Serpent against the Seed of the woman, and his discovery of mans return*, have been pieces in my reading of them seriously, that by the power of the *Almighty* hath spoken home to my soul I have ordered to be annexed unto them (as I remember) as many as makes them ten in number; and then twelve more in another volume principally for answering *Objections*, I have ordered to be sent unto thee, which I hope thou wilt receive (before this come to thee) bound up in that method that I have directed.

And now my dear love, *for whom my soul travels with God for thy eternal good, with the same sincere heartedness as for my own*; hoping that thy late out-fall and mine was but for a set season, that so as divine *Paul* in another sense speaks, Phil. 13. *thy reconciliation and mine again might be now remain firm in love for ever.*

I therefore earnestly intreat thee, not to much tumber thy self in thy many toilings and journeyings for my outward liberty, but sit down a little, and behold the great salvation of the Lord, and if by any means possible thy spirit can be made free to it, retire thy self but for one week, or the like, into thy own chamber (as being sequestred from all thy friends & acquaintance) and with as much seriousness and deliberation read this, and the forementioned precious books, with the letter that thy & my indeared, spiritual, & faithful friend, *Luke Howard*, yesterday sent unto thee (as the real out-goings of the measure of the spirit of God in his heart towards thee) as I have often and deliberately read thy last Post-letter to me, Dated at *Whitehall*, upon Wednesday the 28. of November last, and often wept for joy and gladness of heart, at that thy honest exhortation to me, at the last end of it in these words, viz. *My Dear, Retain a sober patient spirit within thee, which I am confident then shalt see shall be of more force to recover thee, then all thy keen mettal hath been; I hope God is a doing a work upon thee and me too, as shall make us study our selves more then we have done;*

O my dear [illegible] deeply already entred into my part of it: The [illegible] of God enable thee to get in too, and also to go through it, that effectually to go cheerfully & willingly along hand in hand with me, which abundantly would render thee more amiable, lovely, and pleasant in mine eyes, although thou wert then clothed in rags, then thou couldst be to me in thy drawings back, or standing still where thou wast when I last see thee, though therein thou wert clothed all over with rich, and outwardly glistering earthly Diamonds, and in the greatest of earthly prosperities.

I am sorry for that hard portion thou tell'st me thou had'st in going from me, in thy dangerous travelling upon the Thames, *and I desire to bless God for thy deliverance from so nigh a death.*

I am also sorry thou art so straightly put to it for money, *but to live upon God by faith in the depth of straights, is the lively condition of a Christian: O that thy Spirit could attain unto it!*

According to thy desire in thy Letter, and my own present genius or frame of Spirit (*which now can contentedly feed savourily upon bread and cheese, and Small-Beer* alone) for saving of money, I have discharged my old Nurse, and borrowed 20.s. to give her to carry her towards her husband, and by her have I sent these lines to deliver to thine own hands.

Of which, poor ignorant soul, I must say this to thee in truth, that although the woman, in my clear understanding, be but wholly in the first nature of fallen man-kinde, *yet she hath been in the hand of God, an instrument of much service,* (honestly performed) *faithfulness, and tender compassion to me, in the day of the greatest and unparalelled extremity of my outward desires in the Isle of Jersey,* for which, in her station, I must value her as long as I live, and if ever outward prosperity in any competent degree be my portion, really requite her; therefore I expect from thee, if she have occasion to use thee, *that thou beest tender and respectful to her for my sake.*

And for my *Liberty*, about which thou so wearies and spendest thy self and earthly strength, as thy Letter acquaints me with thou dost, I can say no more to thee then what was contained in my *Letter*, directed to thee, and Dated *Nov.* 21. last, (which I gave here to thy own hands) but that I am in my present temper of spirit, ready really with *Peter* at the sight of the *glorious transfiguration* of Christ, to say, *its good being here* (for me) for here in *Dover Castle*, through the loving kindness of God, I have met with a more clear, plain, and evident knowledge of God, and my self, and his gracious out-goings to my soul, then ever I had in all my life time, not excepting my glorying and rejoycing condition under the Bishops, and now the pangs and travelling throes of God are powerfully struck upon my very heart, and therefore now in my own will, I could rather with thee, and my sweet Lambs to be with me here, then I at present with thee, and them where thou art, yet submissively and heartily I say, and can say, the Will of my heavenly

thy Father be done in me, by me, and for me, in whose Will I leave thee and thine, with all thy and my friends, and rest,

From Dover-Caſtle, the place of the preſent injoyed delightfull diſpenſations of the eternal, everlaſting love of God unto my ſoul, the 4 th. day of the 10th. moneth, 1655.

Thine in the ſtrength of renewedneſs of true love,

John Lilburn

The forementioned ſecond Letter, take in theſe following words.

Dover-Caſtle, the fifth day of the tenth month, 1655.

For my indeared Friend, William Harding (commonly called May-or) at Weymouth in Dorcetſhire, theſe deliver.

Kinde Friend,

SInce my arrival here, I have often been deſirous in my own ſpirit, at large to have writ to thee, but hitherto by a power above me, I have been hindered, and yet am, as to the particular aforeſaid, onely now I thought it not only convenient to acquaint thee, but am thereunto compelled to tell thee, that meeting here with one of thoſe precious people called *quakers*, (of which people thee and I at the Iſle of *Jerſey* had much talk of) and getting into my hands two volumes of their printed papers, amounting to about ſeventeen hundred pages, I have with ſerious diſcourſe, and ſeriouſneſs reading therein, been knock'd down off, or from my former legs, or ſtanding; and *giving ſcope to my true teacher and guide, the light of God ſpeaking in my ſoul, I am become at preſent, dead to my fallen, or firſt natures reaſon, wit, wiſdom and deſires*; and alſo totally become dead to my old buſſling wayes in the fleſh, and now in a great degree or meaſure, am ſtruck down dead to the very earth within me, and by that Light which glorioufly within my ſoul hath ſhined round about my firſt, or corrupt nature within me, I am like *Paul*, with aſtoniſhment and mazement, *Act.* 9. fallen down flat at the feet of Jeſus, and hearing a voice ſpeaking within me, to perſwade me for my good and benefit, to become willing, to be guided and directed by the heavenly wiſdom of Jeſus my annointed; I have thereupon given up my ſelf wholly to be guided by his Divine teachings ſhining within me, before which I now ſtand ready to give ear to what by it ſhall be told me, being willing and deſirous to have the ſcales fall further from the blinde eyes of my ſoul, that they may be further opened, and that a power therewith may come in to my ſoul from the *Holy Ghoſt*, which may inable me in the ſtrength thereof, to redeem my loſt, and miſſpent by-paſt precious time, and not now to conſult with fleſh and blood in

my daily taking up the cross of Christ, and following him whithersoever he shall by himself, or heavenly Divine voice within me, lead me.

I say, I am compelled from a power within me, at this present time, in brief to tell thee these things, and to require thee from God, to give ear to that true convincing light, that clearly speaks in thy conscience, and by the assistance thereof to strive with the first, or fallen nature yet ruling in thy soul, and lay aside that greatness of wit and earthly wisdom that thou hast attained to, and in that measure of Light that long since thou hast received, withdraw into thy private Closet, and seriously meditate upon these brief lines. And being thou in my late conversing with thee, told me, thou hadst read, or hadst sent me down from London most of the *Quakers* Books; Let me in love to thy soul, earnestly intreat thee, with seriousness to read over (strong and tall in Christ) *James Nayler*, his sheet of paper, intitled, *Something further in answer to* John Jacksons *book, called, Strength in weakness*; (which *John Jackson* is my indeared friend, and old and long acquaintance, and a greater professor of Religion now, then ever thou thy self in all thy zeal once was; therefore in him thou mayest plainly read thy own condition) and that precious prisoner of the Lords in *Northampton Goal*, *William Dewsbury*, his two books, the first and excellentest of which is called, The discovery of the great enmity of the serpent against the seed of the woman: & his other book is intituled, The discovery of mans Return: and the Lord by his almighty power set them home to thy soul. I heartily desire to return thee my hearty thanks for all thy kindness and tenderness manifested to me at Jersey, in our passage from thence, and at thy own house: so with my hearty salutations presented to thee, and all thy friends that were with me at thy house at Weymouth. I desire to let thee know, that by my moral, honest, carefull, and industrious old Nurse Elizabeth Crome (who by reason of shortness of money with me, I am forced and compelled to part with) I have writ thee a few lines in her behalf, intreating thy countenance and favourable respect to the old (and real serviceable to me in my great distress in Jersey) woman; in case in things that are just and righteous before God, she desire thy favour, and what thee, or thy friend and mine, *Edward* (commonly called Lievtenant) *Tucker*, in that particular doth for her, I shal thankfully look upon as actions done to thy souls

From Dover-Castle, being a place wherein God hath more clearly then ever before, opened the eyes of my understanding, the 4. day of the 10. month, 1655.

Faithful, hearty, and real wel-wishing friend,

John Lilburn.

Which

With which fore-mentioned main or principal thing that I have now to say, I thus proceed, and go on with it; & here in the especial presence of the Lord declare, that by that present measure of light now born up in my understanding, and moving in my soul at this very time, I am hereby compelled to let the Reader (whosoever he be) to know, that as I have long understood from my wife the original of my fore-going Letter to her, she conveyed to the hands of *Oliver Cromwel himself*, and at his Son-in-Law's desire, *Charls Fleetwood* (my old, and sometimes much familiar greatly obliged friend) gave him a copy of it, and notwithstanding the clear declarations of a sincere (changed in measure) heart in the said Letter, at the penning of which, I *had then lost all manner of ability to consult with one grain of* Machivel, *or humane deceitful policy, having then the very dreadful, and awful, immediate, convincing, judging, and burning up power of God upon my soul*; yet upon my said writing, and my wifes disposing, as aforesaid, of my said Letter, many and great jealousies arise upon me at *White-hall*, at the strange politick contrivance of my (largely reputed by them) politique heart in my turning quaker, (of which I had several wayes exact information) which it seems out of humane fear, took that powerful impression upon my poor weak wife, as that, as I judged by her Letters to me, troubled the poor afflicted Woman at the very heart, and compelled her by writing in a vehement manner, to press me to sign such an ingagement as *George Fox* did, (the Copy of which I have seen and read) and sent it up to Oliver Cromwel to secure him from his pretended fears of my politick indeavouring to draw the temporal sword against him; unto which for many reasons having then no manner of freedom in the earth to do it (*George Fox* though even then a precious man in my eyes, his particular actions being no rules for me to walk by, unless I lived in the very same life and power of Spiritual injoyments that he did, and had the very self-same motions in spirit from God, that led him to a freedom and ability to do such, and the like particular actions) I therefore then ceased it, and did it not; and if I had then done it for my own particular humane ends, as to avoid further persecution, and the like, I had in so doing been an outside pharisaical imitator, and the greatest and basest of hypocrites, which sin alone is the height of Gods [a] abhorrance, for although I must before the Lord now truly avow, that the said Letter was a true and faithful (without fraud or guile) declaration of as real and spirituall a power of God in its measure, seising upon my soul, for my conviction of my spiritual blindness and sinfulness, as ever seized upon *Paul*, declared in the 9 of the *Acts*, or any mans that ever breathed upon earth, yet betwixt the Winter-storms and fierce tempests of conviction, (or rather the beginning of it) and the pleasant Sunshine, dews, and springing days of growth into a measure of refreshment, there is a vast difference; and therefore then the true occasion, or real ground of all outward war and humane bussling contest being not taken away, or absolutely crucified or subdued at *the very Root in my soul*, if then I had signed such an engage-

[a] Mat 24.51. Rev. 3.15,16. See Mat. 6.5. & 23.13, 14.

ment, I had clearly gone beyond my souls then living and real attainments,
and shamefully run prestumptuously and wickedly beyond my measure, and
so had tempted the Lord my then present Leader, and spiritual guide,
and abominably sinned against him.

But now in my already attained growing up measure, having the expe-
rimental witness of God within my (b) self, that I am already truly and
really attained, in substantial, and witnessed within me, real truth, with
the young men in Christ, spoken of by the Apostle (c) John, to a good mea-
sure or degree, in overcoming the wicked one within me, so that now I am a-
ble to witness in truth and righteousnes, that the true grounds or real oc-
casions of all outward war, and all carnal bustlings, and all fleshly strivings
within me, is in a very large measure, or degree, become dead or crucified with-
in me: which true grounds & real occasions, of all the outward iron and steel
sword war in the world, and all the wicked and fleshly fore-runners of it
and dependants upon it, truly riseth from its fountain, the raging power of
sin, or lust within, in carnal, and unregenerated, unsanctified, and unjusti-
fied (before God) mens hearts, as is plainly & truly witnessed by the apostle
(d) James in these words, From whence comes wars and fightings among you?
come they not hence, even of your lusts, that war in your members? ye lust, and
have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet
ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss
that you may consume it upon your lusts. Ye Adulterers and Adulteresses,
know you not that the friendship of the world is enmity with God: whosoever
therefore will be a friend to the world (that spiritual Kingdom of Satan in
& unsanctified mens souls) is the enemy of God.

And therefore Christ, the true Lord of the soul, and the true Head-
Master, and King of that heavenly spiritual kingdome (as the Devil or
Prince of the air, is the Head-Master, King, or God of the Kingdom of
this world, in the hearts of the children of unsanctified, and unjustified,
disobedient (e) men) that he hath provided for all redeemed, sanctifi-
ed, justified and righteous (f) souls, declares at his very answer before
Pilate for his life, and saith, My Kingdome is not of this world, if my king-
dom were of this world, then would my servants fight that I should not be de-
livered to the Jews; but now is my kingdom not from [g] hence; and there-
fore it was when Judas betrayed this spiritual King, Christ, into the
hands of his murdering enemies; and that his servant Simon [h] Peter
A constituted stretched out his hand, and drew his sword, and stroke a servant of the
full Roman Le- High Priests, and smote off his ear; that this spiritual King, Lord and Ma-
gion of souldi- ster, cured the wounded man, although he was his [i] enemy, & comman-
ers, at this time ded his servant Peter to put up his sword again in his place, further saying
as I remember to him, For all they that take the Sword [mark it well] shall perish with the
the Roman Hi- [k] Sword: Thinkest thou that I cannot now pray to my Father, and he shall
stories, was re- presently give me more then twelve [l] Legions of Angells. And therefore
puted to be all the whole Laws of his inward and spiritual Kingdome, are made in
commonly a- quite opposition against the Laws of the most glorious outside king-
bout 7 or 8000. doms of the God and Prince of this world; unto which two Masters, or
men. Kings,

a 1 Joh. 5. 10.
b 1 Joh. 2. 13.
d Jam. 4. 1, 2, 3, 4.
e Eph. 2. 1, 2, 3, 5, & 6. 11. & 2 Cor. 4. 4. Jam. 1. 13, 14, 15. Joh. 12. 3. & 16. 11. Rom. 6. 16. 20. & 2 Tim. 2. 26. & 1 Pet. 2. 19. & 2 Joh. 3. 8. 10.
f Rom. 6. 10, 22, 23. & 8. 1, 2, 3, 4. Rom. 14. 17. & 15. 13, 14. & 1 Cor. 4. 20. & 2 Cor. 4. 6. Gal. 5. 22, 23, 24. Eph. 5. 7, 8, 9. Heb. 12. 22, 23. & 1 Joh. 1. 5, 6, 7. Rev. 6. 14, 15, 16, 17 & 21. 3, 4. 22, 23.
& 22. 1, 2, 3, 4. Isa. 60. 19, 20, 21.
g Joh. 18. 36.
h Joh. 18. 10.
i Luke 22. 50, 51.
k Mat. 26. 51, 52, 53. see Gen. 9. 6. Rev. 13. 10.
l A constituted number of Souldiers, as I remember the Roman Histories, was reputed to be commonly about 7 or 8000. men.

Kings, or Law-givers, it is impossible for any man in the world, at once to Mat. 6. 24.
glorifie earth & heaven, God & mammon, & serve both the one & the other. Luke 16. 13.
commits sin is the servant of sin, and so the servants of the [*n*] *devil, and he* n Joh. 8. 34. 41,
that is the servant of sin, is free from Righteousness, and so from being a servant to 44. 1 Joh. 3. 8. Rom. 6.
of subjects unto [*o*] *Christ:* And therefore the Spirit of Christ, this spiri- 16. & 2 Pet. 2.
rual inside King, dwelling in the Apostle *Paul*, declares, *that there is no* 19. & 1 John 3.
fellowship betwixt righteousness and unrighteousness, nor no communion be- 8. 10.
twixt light and darkness, nor no concord betwixt Christ and Belial, nor no hav- o Rom. 6. 17,
mony betwixt the true believer (that knows [*p*] God) *and the infidel,* (and 18, 20, 21, 22, 23
such are all they that truly knows not [*q*] God) *and there be further* 1 Joh. 1. 6. &
demands, what agreement hath the Temple of God with Idols? for ye are (saith cap. 3. 3, 4, 5, 6,
he to the true knowers of God in *Corinth*) *the temple of the living God, as* 9. & 5. 1. & 13. 5.
God hath [*r*] *said, I will dwel in them, and walk in them, and I wil be their* 18, 19. Joh. 7.
God, and they shall be my people; wherefore come out from among them, and be 17. & 8. 31, 32.
ye [*s*] *separate saith the Lord, and touch not* (mark it well) *the unclean* & 9. 31. & 12. 26.
thing, and I will receive you, and will be a Father unto [*t*] *you, and ye shall* & 14. 15, 21, 23.
be my Sons and Daughters saith the Lord (u) *Almighty.* And therefore it is, 24. & 15. 4. 7. 10.
that the very same Divine Spirit that dwells in this Spirituall King Je- 14.
sus, speaking in the Apostle *John*, requires all his Spirituall and true p Joh. 17. 3. 1
Subjects, *not to love the world, neither the things that are in the world,* for, q 1 Thess. 4, 5.
if any man love the world, (that Kingdom of Satan the Prince of Dark- See Tit. 1. 6. Ex.
ness, as) *the lusts of the flesh, the lust of the eyes, and the pride of life, is not of* 5. 2. Psal. 79. 6.
the Father, but is of the world; and the world (and the vanities and empty Jer. 10. 25. Ro.
pleasures of it) *passeth away, and the lusts thereof; but he that doth the will* 1. 19. 21. Eph. 4.
of God abideth for (*w*) *ever.* 17, 18, 19.

Yet, the contrariety is so great betwixt the foresaid two Kings and r Levit. 26. 11.
Masters, that whatsoever in the King, or Ruler in the Kingdom of the s Isa. 52. 11.
world, (or false, or unrenewed man) and the Subjects thereof, *is estee-* t Jer. 31 1.
med highly or excellent, is an abomination in the sight of (x) *God:* And there- u 2 Cor. 6. 14,
fore this Spirtual King having purchased all his Subjects and Ser- 15, 16, 17, 18.
vants with a glorious price, (as the greatest demonstration of love) of w 1 Joh. 2. 15,
his own blood, by his Spiritual Command requires them not to be the 16, 17.
servants of (*y*) men, but to glorifie him both in body and (*z*) soul; and x Luke 16. 15.
therefore his grown up servant *Paul*, declares himself to be no *man-plea-* See chap 6. 14,
ser, avowing himself, that if he were a man-pleaser, he should, nor could 25, 26. Mat. 13.
not be the servant of Christ. 33. Joh. 5. 41.

And therefore the same apostle, by the infallible spirit of the Lord, re- 44. & 7. 17, 18.
quires the spiritual Subjects of this spiritual King Jesus, to present their & 8. 59. 54. &
bodies a living sacrifice, holy, acceptable unto God, which (saith he) is 12. 42, 43. & 15.
your reasonable service; and be not conformed to this world (the king- 19. & 16. 35.
dome of the Prince of darkness, but be ye transformed by the renewing y 1 Cor. 7. 23.
of your mind, that you may prove what is that good, and acceptable and z 1 Cor. 6. 20.
perfect wil of a God; & therfore when any man once becomes a spiritual See chap. 3. 16,
subject of this spiritual King Christ, and dwells in him, he becomes a 17. & 2 Cor. 2.
new creature, & old things in him are past away, & all things in him are 5. 15, 17. &c.
become (*b*) new, spiritual & savory, yea even his very thoughts & his words Psal. 1. 10. see 4.
are 3. 9, 10. 11. & 5.

1 Col. 2. 8, 20, 22. a Rom. 12. 2. b 2 Cor. 5. 17.

c Mat. 3. 34. 37, are found, pure and divine, his behaviour righteous and solid, his deeds 39, 40, 41, 45, upright, and free like God from all respect of persons: c and although 46, 48. & 6. 25 there be such a perfect and absolute contrariety betwixt all the laws & 31, 32, 33. and constitutions of these two Kings or Masters, and a continuall and perpe- 7. 21, 23. and 28, tuall war betwixt the Subjects thereof, yet the weapons of the warfare 3, 5, 6, 7. and 9. of Christs Spiritual, Heavenly, and glorious Kingdom, handled and 10. Mark 11. 14. used by his Servants and true Subjects, who although they do walk in Luk. 20, 21. Act the flesh, yet do they not war after the flesh, and therefore their wea- 20. 34, 35. Deu. pons of warfare are not carnall, but mighty through God, to the pul- 10 17. Esth. 3. 2 ling down of strong holds, casting down imaginations, and every high 5, 6. Job 31. 21, thing that exalteth it self against the knowledge of God, and bringeth 22. Prov. 10. 20. into captivity every thought to the obedience of d Christ: The Ar- & 18. 21. Rom. mour of Proof of these Spiritual warring Subjects and Souldiers of 2. 11. and 1 Cor. this spiritual glorious King, *is to have their loynes girt about with truth, &* 2. 16. and 15. 33 *having on them the Brest-plate of righteousnes, and their feet shod with the* Gal 2. 6. Eph. 4 *preparation of the Gospel of peace; above all, taking the Shield of Faith, where-* 29. and 5. 4. and *with they shall be able to quench the fiery darts of the wicked, and taking the* 6. 9. Phil. 2. 5. *Helmet of Salvation, and the Sword of the Spirit, which is the word of* e Col. 3. 15, 8, 5. *God*; which Spiritual Sword, or Word of God, *is quick and powerful, and* 16. & 4. 6. 1 Tim. *sharper then any two edged Sword, piercing, even to the dividing asunder of* 1. 10. & 6. 3, 4, *soul and spirit, and of the joints and marrow, and is a discerner of the thoughts* 5, 6. & 2 Tim. 1 *and intents of the heart; neither is there any creature that is not manifest in his* 7. 13. and 4. 3. *sight*, who is this Spiritual sharp Sword, or eternall and everlasting Tit. 1. 19. 17. Word of God that indures for ever; *but all things are naked and opened* and 2. 1, 2. 8. *to the eyes of him with whom we have to* f *do*. With which Spirituall Jam. 2. 1. to 10. Sword this spiritual conquering Lord and King, pricked and wounded and 5. 12. and 1 to the very heart three thousand of his enemies at once, by the Mini- Per. 1. 15, 16, 17. stration of his single Spiritual Souldier, the Apostle *Peter*, which made and 4. 12. and them bitterly to cry out for a Plaister, and a Physician to heal and cure 2 John 9, 10, g them: which spiritual Sword is the only and alone weapon that this 11. glorious, conquering, spiritual King useth to fight withall against all d 2 Cor. 10. 3, 4, enemies, the powers of the Prince of Darkness of this world; and with 5 which only and alone he conquereth and *h* overcometh carnal Wea- e Eph 6. 13, 14, pons of any kinde whatsoever, having no place, nor being of no use at 15, 16. 17. all in his spiritual Kingdom, for his Subjects are to love their enemies, f Heb. 4 12, 13. to do good unto their haters, and to resist or requite their evill with 5 Act. 2. 37. 41. g good, and to dwell in love towards all men, as the God of love h Rev. 1. 6. and himself dwells in *k* love, and to be holy as God is *l* holy, and per- 2. 12, 16. and fect as he is *m* perfect, and therefore not in the least to draw tempo- 19. 15. 21. Hos. ral weapons against their enemies; for among the true and real Saints of 6. 7. the Lord in the mountain of the Lord, where the Lord himself is the in- i Matt. 5. 39, 40, ward and soul-teacher and instructer of his people and Subjects in his 44, 45, 58. own waies; there all the temporal swords are to be beat into plowshares, k Gal. 6. 10. and and their earthly spears into pruning-hooks, & no more using of carnal 1 Thes. 5 12. & swords, or so much as learning of earthly war, is to be exercised amongst 6. 14, 15. 1 Joh. n them, but they are to walk in the pure, holy, & peaceable light of the 1. 6, 7. Lord

l 1 Pet. 2. 15, 16. m Matt. 5. 48 n Isa. 2. 2, 3, 4, 5.

Lord, which shal & will lead the sanctified, justified and redeemed soul to advancement, or set up the innocent, harmless, peaceable Lamb-like nature, or seed of Christ, to become Lord and King in the [illegible] over the Lyon-like warring, devouring, and destroying wicked nature of the serpent, the devil, & satan, within man, yea in the Gospel-mount of God, or the spiritual kingdom of Christ (under the Gospel-dispensation) the habitation of the true Saint of God; *The wolf shal dwel with the lamb, and the leopard shal ly down with the kid, & the calf, & the young lyon, & the fatling together, & a little child shal lead them. And the cow and the bear shal feed, their young ones shall lye down together. And the lyon shall eat straw like the oxe. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the Cockatrice Den. They shall not hurt nor destroy in all my holy o mountain, saith God; For the earth shall be full of the Knowledge of the Lord, as the waters cover the Sea. Yea, they shall be far from q Oppression: Yea, and violence shall no more be heard in the Land*; (of the spirituall Kingdom, inhabited by the spirituall subjects, or true Saints of Christ, nor) *wasting, nor destruction within their borders; but they shall call their wall salvation, and their Gates Praise. The Sun* (or borrowed humane Lights, or Rudimentall Ordinances) *shall be no more thy Light* (saith God) *by day, neither for brightneß shall the Moon give Light unto thee: but the Lord shall be unto thee an everlasting Light, and thy God thy glory. Thy Sun shall no more go downe, neither shall thy Moon withdraw it self, for the Lord shall be thine everlasting Light, and the dayes of thy mourning shall be ended. Thy people shall be all Righteous, they shall inherit the Land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, & a small one a strong nation; I the Lord will hasten it in his q time.*

In all which consideration, I say, I have now the faithfull and true witneß in my own soul; that the Lord himself is become within me, the Teacher of my soul, and inabler of me to walk in a measure of his pure wayes and paths; yea, and so clear a teacher within me, is he already become unto me, as that I with confidence beleeve my inward Teacher shal never now more be removed into a corner; but is, and shall be as a continual voice speaking in my ears; *This is the way, walk in it*: By which divine teaching I am now daily taught to dye to sin, and led up by it into living power, to be raised up, and inabled to live in a pure measure of Righteousneß; and by which inward spiritual teachings, I am, I say again, led up into power in Christ, by which I particularly can, and do hereby witneß, that I am already dead, or crucified, to the very occasions, and real grounds of all outward wars, and carnal sword-fightings & fleshly buslings and contests; and that therefore I confident-

e Esa. 11. 6, 7, 8. & 65. 25.
p Esa. 54. 14. & 66. 12, 13.
q Esa. 60. 18, 19, 20, 21, 22. See ch. 40. 19, 20, 21, 22, 23, 25, 26. Rev. 7. 14, 15, 16, 17. & 21. 1, 2, 3, 4, 5. 10. 11, 22, 23, 24, & 22. 1, 2, 3, 4, 5.
r Esa. 30. 20, 21. see ch. 24. 18, 19. & 35. 7, 8. & 42. 2, 3, 4. 7. & 44 3. & 51. 7. & 54. 13. Prov. 6. 22, 23. Ps 37. 31. Deu. 18. 15, 16. 18, 19. & 34. 6. Jer. 24. 7. & 31. 31, 32, 33, 34. and 32. 14, 15. Eze. 11. 19. & 34. 22, 23, 24, 25, 26. 27. & 36. 24, 25, 26, 27. and 37. 22, 23, 24, 25, 26, 27, 28. Joel 2. 28, 29. Matt. 11. 27. Luk. 10. 22. Joh. 1. 5 9. 12. & 3. 21. & 6. 44. 45. & 7. 37, 38, 39. and 9. 5. 39. & 10. 7. 9, 16. & 11. 9, 10. 25. 22. 12. 35, 36, 46. 48. and 14. 16, 17, 18, 19. 23 26. and 15. 5. 15. and 16, 17, 18. 13, 14. 26, 27, 28. Act. 1. 4. and 2. 4. 16, 17, 18. Rom. 10. 7, 8, 9, 10. Gal. 1. 15, 16. Heb. 8. 7, 8, 9 10, 11. and 10. 16. 19, 20. and 1 Joh. 2. 2. 20. 27, and 3. 24. and 4. 13. and 5. 10. see Act. 17. 27, 28. 31. and 26. 16. 18. Rom. 1. 19. 21. and 2. 15. 26, 27, 28, 29. and 1 Cor. 7. 19. and 2 Cor. 2. 3. & 4 6. Gal. 3. 3. & 5. 5, 6. & 6. 15. Phil. 3. 3. Col. 2. 11. & 3. 11. & 3. 11. & 1 Tim. 4. 10. 1 it. 2. 11, 12. & 1 Joh. 1. 5, 6, 7.

ly

...ly now believe, I shall not [illegible] ...
... my soul, for the saving [illegible] ...
... my great adversaries, or for [illegible] ...
... married wife; but by the special [illegible] ...
... now upon my soul, am by [illegible] ...
... declare, that so I may be [illegible] ...
... covers, or pretences of their continuing of my every way unjust [illegible] ...
And thereby, if yet I must be an imprisoned sufferer, it may from this day forward, be for the truth, as it is in Jesus: Which truth I witness to be truly professed and practised by the servants of people called *Quakers*; and to this my present declaration, which I exceedingly long and earnestly desire to have in print, and for which I know that I must chearfully and assuredly lay down my life, if I be called to witness the truth of it, I subscribe my outward name,

From my innocent, and every way causeless captivity in *Dover-castle*, the place of my souls delightful and contentful abode, where I have really and substantially found that which my soul many years hath sought diligently after, and with unsatisfied longingness, thirsted to injoy, this present first day of the week, being the 4th of the 3d. month, 1655.

JOHN LILBURN,
the new, or inward spiritual name, no man knows but he that hath it.

The End.

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